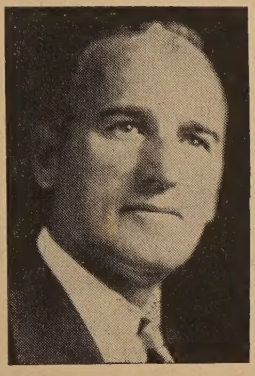
The Pulpit

A Journal of Contemporary Preaching



John S. Bonnell:

No Ivory Tower

John Jackson Brown, Jr. • A Communion Measure

William S. Hill • Handling Affronts

J. A. Davidson • Personal Religion

ROY C. DeLAMOTTE • ARE WE OVERADVERTISING?

OL. XXVII, No. 8 AUGUST 1956

The Pulpit

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Pulpit Post

We Accede

SIR: For goodness sake yes, let's have the biographical sketch on the same page with the sermon or article! That was one of the distinctive and very pleasing things about the old Pulpit, and I can see no sensible reason for the change. I hope you get lots of "ayes."

The article by J. Elliott Corbett, "Amos Today" (July), is one of the finest things you have ever printed.

ROBERT H. STEPHENS.
Market Square Presbyterian,
Harrisburg, Pa.

SIR: I wish to add my name to what I hope is an avalanche of readers' letters asking that the biographical sketch be put on the same page as the beginning of the sermon.

I like your paper. Perhaps a couple or three fresh illustrations sprinkled through the pages would be an improvement. I liked Emurian, too.

JOHN R. NEUBERT.
Manchester, Conn.

SIR: Actually I have no strong emotions on the subject, but since the question has been raised I echo the plea that the biographical sketch appear on the same page with the sermon or article. I suppose if I analyzed the situation I would realize that it is sheer laziness on my part that makes me not want to turn back every time I start a new article to read about the author.

WILLIAM B. HOWENSTINE.
Plymouth Congregational,
Fort Wayne, Ind.

SIR: I am in favor of having the biographical sketch on the page with the sermon or article.

JAMES H. CARTER.
Collegeville, Pa.

Interracial Church

SIR: In introducing E. Jerry Walker (May), you say, "Historic St. James thus became Methodism's first full-fledged interracial congregation. This is incorrect, for the Morgan Memorial Church of all Nations (home of Good Will Industries) is an interracial church with members of many races and has been for many years. This pioneering church in the south end of Boston has been creative in combining the spiritual and social components of Christianity. More than this, it has given many seminary students practical experience in a completely integrated situation.

WILLIAM H. LAVELY.
Trinity Methodist,
Toledo, Oregon.

That Doctorate Again

SIR: Here is a way out of Dr. Straton's concern for the ministry in "A Doctorate for All" (June). At my reception in a former parish a deacon asked me how I preferred to be addressed: "Mr.," "Reverend," first name or some other way. "Call me doctor," I said facetiously. Somewhat to my later consternation, the title stuck. At least the people of that congregation got out of the sometimes difficult question of how to address the minister! And I couldn't have been more respected if my "doctorate" had come from the Ivy League.

In coming to my present pastorate I had no intention of "stealing" the title again. But I found myself "blessed" in having had a number of predecessors who were genuine doctors. The title seems to carry on to each new minister.

Now it occurs to me that if the vanity of a congregation is better served by calling the minister "doctor," the people who are most important to the minister—his congregation—might vote to confer the doctorate, adapting the procedure for local or limited ordination of the old days. And I am certain that some congregations would confer the doctorate *summa cum laude!*

EVERETT O. PEARSON.
Fifth Avenue Congregational,
Minneapolis, Minn.

The Pulpit

A Journal of Contemporary Preaching

OLUME XXVII | AUGUST 1956 | No. 8

Memo:

EVANSTON is shady, green and lovely this summer. Chicago's North Shore has had lenty of rain, and Lake Michigan's cooling system as never worked more efficiently. I walked over to IcGaw Hall on Northwestern's campus the other day for the first time since the globe-trotting Christians left there two years ago. Outside, everything looked bout the same. The stadium still arches up, high, ide and handsome around the front of the hall. he refreshment tent is gone, but still there are ne grass and sidewalks and practice fields on which Vorld Council delegates, experts and visitors am- led and jabbered while the assembly stewed and teamed through its plenary sessions. Inside, Mc- aw Hall is no longer the vast convention audi- orium it then was. Gone is the great stage, the oaring blue backdrop, the high place of the pre- idium, the acres of tables and chairs. Gone the cho and the heat and the humidity and the umanity. Instead, there are bleachers all around, nd square miles of gleaming floor wait for next emester when new games will be played on them.

Meanwhile, churches and churchmen everywhere hould be continuing their efforts to make it plain hat the Evanston Assembly of the World Council f Churches was not playing a game when it opened IcGaw Hall two years ago this month. Call me loddy, call me tedious, laugh off my *idée fixe* if ou will—but don't give up too soon on Evanston nd its mighty works. As for every other confer- nce the church has ever had, the real problem in aking the meeting count for something stays over fter the conferees have left. How to work the onference discussions into the church at large, how o get churchmen everywhere to take the pro- ouncements and statements seriously, how to keep live the energies and enthusiasms generated at the neeting—this is the Christian's continuing job.

A good many preachers will not be working on ermons this anniversary month. If preaching at all, t will probably be in friends' pulpits where quick etreads are always serviceable if the original article vas built well. But most preachers will have cir- ling somewhere in the dark restlessness of the un- onscious, ideas and plans for new sermons for a ew season. My suggestion (if you read this cold), ny plea (if you read this hot) is that you refresh ourself on some of the deliveries of the Evanston ssembly. They aren't the last word, maybe, but hey are still the most recent broad Christian consensus on issues important to our preaching.

Dr. W. A. Visser 't Hooft edited the official account of the Assembly (*The Evanston Report*, Harper, $5.00) and a right readable report it is. Enough of the color of the occasion is retained to keep the account interesting, and enough of the debate is included so it is clear what the issues and alternatives are. For this August's purposes, however, the ninety pages of the six sections' reports are the important ones. Back up two years to remind yourself of all that is in those pages and you'll be up to date.

•

You might know, as soon as last month's Pulpit was on the press I thought of several books that should have had at least equal billing with those I recommended for summer reading and refueling. If Will Herberg's *Protestant-Catholic-Jew* (Doubleday, $4.00) was missed during the winter, for instance, it certainly ought to be consulted now. It is the most balanced, thorough study yet of the insidious drift toward the deification of democracy and the nationalization of religion and the domestication of church and synagogue in America. The book may not tell you what to preach but it will show you better than you can show yourself just who it is to whom you preach.

Important for all-important background, too, is William Cole's *Sex in Christianity and Psychoanalysis* (Oxford, $4.00). Academically, this is an absorbing study in the history of ideas: all the different ideas the church has had about sex in the two thousand years it has been thinking, and in a second section, all the various psychoanalytic slants on sex. Floods of do-it-yourself counseling books may seem to be more immediately useful to the pastor in his priestly role. Not all of those books together, however, could touch Dr. Cole's book when it comes to illumining the darkest, most difficult problems with which human beings have to deal, and in setting the whole counseling situation in its factual context. Besides, the book is as catchy and commanding in style as in subject.

And how could I have overlooked Giovanni Miegge's *The Virgin Mary* (Westminster, $3.50), easily the best tempered, most devastating study of Roman mariolatry ever. On a subject that raises most Protestant hackles, scholar Miegge is always reasoned, historically precise, never shrill. If you want to *know* why this burgeoning veneration is heretical — instead of just *feeling* that it is—mark this book too for summer study.

T. A. G.

ARE WE OVERADVERTISING

NEXT to colossal, spectacular and supermemorable movies, perhaps the most misrepresented product of our times is Christianity. We have now reached the point at which it can safely be said that no tough-whiskered male could possibly find shaving as blissful, painless and speedy as the admen of Madison Avenue proclaim, and no case-hardened sinner could possibly find religion as simple, swift and painless as we overeager pulpiteers profess.

We are overselling at least three of our principal products—the Bible, conversion and the church. Our customers are discovering we can't deliver the goods. It's about time for some Federal Trade Commission of the Spirit to order us to cease, stop and desist—or, better still, to label our products more accurately!

(1) The Bible is advertised from many pulpits as more up to date than the latest best-seller, more romantic than any love-story magazine, and more gripping than any teen-ager's comic book. This argument has only one flaw: it's just not true.

Least Read Best-Seller

Most of the Bible was written well over two thousand years before the evolution of the slick-fiction techniques that make *all* contemporary writing infinitely more dramatic, interesting and easy to read. If we insist on throwing the author of Ruth into the same arena with the author of *Marjorie Morningstar*, the Bible will continue to break all records as the most sold and least read book in history.

How instant and how bitter must be the disillusionment of our buyers when they plunge headlong into the to-them-meaningless panorama of the genealogies, the intricacies of Paul, the baffling ancient oriental world of the Old Testament kings and judges and prophets! Need we wonder that they soon lose heart, put their much-advertised Bibles away and return to best-sellers?

Merchandising the Bible in attractive dust jackets may make it look like any other book, but inside it remains an ancient document, bewilderingly foreign to vast areas of the modern mind, demanding enormous expenditures of social and historical imagination and study. To advertise the Bible for blind and carnally minded men as a reading experience similar *in kind* to reading "great literatur is a misrepresentation of the very process by whi it was written and by which alone it can be rea

Receptivity and Guidance Required

The scriptural illiterate should be warned frank that the Bible is tough; that it does not yield i secrets quickly, that it requires study, effort and a attitude of prayerful receptivity and openness t the guidance of the Spirit; that the process an the rewards of Bible reading are different *in kin* from those relating to John Gunther or Micke Spillane. Such blunt warnings may discourage th mildly curious or the half-committed, but the ma who will only read the Gospels if he can be pe suaded that it will be a pleasurable and nonde manding experience is unprepared either for th difficulties of interpretation or for the message h will find. The fully committed, on the other hand will explore the Book's pages in precisely tha spirit and attitude to which alone God's Word ca speak.

(2) Possibly our second most oversold produc is conversion. In the south, at any rate, it is cus tomary to present rebirth as the most devastatin experience of which the human nervous system i capable. For years, on the basis of my own con version, I appealed to congregations to seek th same thrills and exotic third heavens. I finall realized that "spiritual lust," to use St. Theresa' phrase, is a shaky foundation on which to plead for selfless lives.

It might be well on this point to quote Thoma Kelly, the Quaker mystic, by whose authentic ecsta sies few can fail to be impressed:

> It would be a tragic mistake to suppose that religion is only for a small group, who have certain vivid but tran sient inner experiences, and to preach those experiences so that those who are relatively insensitive to them should feel excluded, denied access to the Eternal love deprived of a basic necessity for religious living. The crux of religious living lies in the *will*, not in transient and variable states. Utter dedication of will to God is open to *all*.*

Unhappily, the will and the soul's hunger for utter dedication to God are factors we often pass over in our harried quest for the magic motives that will lead men to follow Christ. An expert in religious radio once explained to a group of interested ministers that in selling anything by radio one must hammer such key words as "you," "new,"

ROY DELAMOTTE *is pastor of a rural circuit in East Tennessee, the Holston Conference of the Methodist Church. A former pastor in the New England Southern Conference, he holds bachelor's degrees from Millsaps College, Jackson, Miss., and the Candler School of Theology, Emory, Ga., and a Ph.D. from Yale University.*

*A Testament of Devotion, by Thomas Kelly (Harper, 1941). Used by permission.

By Roy C. DeLamotte

THE PRODUCT?

fferent." In selling salvation, however, it may l be that the key words to hammer are "God," hers" and "eternity." Purely technical errors in use of radio or TV by ministers are easily avoide if we are humble enough to study these new pons in the Christian arsenal. But humble chability in any new media should never cause to swallow uncritically either its practitioners' ular analysis of man or their occasionally subristian techniques for willing his allegiance.

(3) The church is the third of our overadvertised ducts. Church members are advertised as hap-, healthier, better adjusted to "life" (meaning horoughly un-Christlike world?). The preacher ves to make his services as attractive and popu- as those of professional entertainers. Church anizations sometimes omit even lip service to gion in their eagerness to be completely enjoye to all. Youth programs are short on worship, g on games. Anthems and sermons and big-name ssages are more often performances by experts n shared worship experiences of a common ior.

Popular Appeal Sought

The church, alas, cannot be operated like a detment store in which we slash prices of popular ns and lure in customers to be hooked by a on of the pearl of great price.

(a) The joys Christ offers are different *in kind* m the feverish fun of Milton Berle and stock-car es. In many sections of America the gradual ndonment of the Sunday night service should vince us once and for all that we cannot (and *uld* not) attempt to beat the professional fun kers at their own game.

(b) A fervent Christian fellowship can sometimes p to transform a worldly outsider by its intrinsic ractiveness and by the presence of the Spirit. t semi-Christian or totally pagan boon companships have no such power. Furthermore, these limited to operation within the walls of class l race, whereas Christian fellowship has a nonrldly foundation and hence is able to overleap h bounds. The church in our day is convinced t sociability leads to salvation and not vice sa. Hence it is unable to fit into the same men's society both the colonel's lady and Mrs. Grady: these two have no basis for fellowship *ore* they have found something "out of this rld" that they can share with one another.

Every pastor has occasional experiences of profound fellowship with men and women of lowly estate, but the unity is without social foundations. It is "in Christ." Hence he does not press them to join the men's supper club or the ladies guild, confessing thereby that these organizations are without Him in whose name there is neither Jew nor Greek, bond nor free.

Quantity vs. Quality

Conclusion. If the church is to transform an adman's culture instead of being conformed to it, we must rethink several points:

(1) Every technique springs from some premise. The admen normally assume that the *number* of customers is the supreme goal, not their inner quality. The church, in adopting advertising techniques, often becomes infected by the underlying premise, just as the hand is shaped by the tool it uses. But mere *volume* of membership does not even insure the financial success of a church. The eye-opening budgets of very small churches whose members are serious enough to tithe should long ago have established this point.

In every church it is the "quality members" who provide the faithful attendance, the money, ideas, leadership and the open channels for God's activity. The "quantity members" provide the pastor-killing inertia, the dilutions of unity and morale, and the leaven of worldly folk who now influence the number and length of services, the nature of worship, the curriculums of church organizations and the minimum requirements for addition of more members like themselves.

(2) The advertising technique known as the "puller" is based on the premise that if you can get people inside the store by some bargain, they will then go on to buy bigger and bigger items. Again, a premise that is true in the business world may not be true in the realm of the spirit. In a church, the initial "contract" with Christ is often the *only* contract ever signed, and is the major cause of that perennial headache, the "inoculated" Christian who is forever immune to a real case of religion. The kind of appeals that lead men by the hand of lust and greed and self into an abundant life of magic detergents and power-steering are by their very nature unable to lead them to a cross. Our ads not only promise more than we can deliver, in the very nature of our faith, but they also aggravate in our people the cravings and life-attitudes which now threaten to destroy us. And they load

(Continued on page 11)

What Does a Minister Know About Life, Anyway?

No Ivory Tower

By John S. Bonnell

John 8: 3-11.

"WHAT does a preacher know about life, anyway?" I looked at the woman who sat across from me in the consulting room of our church. She was young, well dressed, good looking, and yet on her face there were the unmistakable signs of dissipation. She said, "My problem is my husband. He has become utterly intolerable. He shows me no respect at all, and the last thing he has done is to cut off my allowance. I'm not operating on a budget now. I can't get a cent from him. Now the reason I'm coming to you is that he knows you and he respects you, and I want you to sit down and write him a letter, and tell him just that he's got to behave differently toward me."

I said, "My dear woman, I would like to be able to oblige you, but I'm very much afraid that I can't fill that order, for the simple reason that I've heard only one side of the story and there are generally two sides. I've heard only yours. I have not heard your husband's side."

The woman turned white with anger. She said, "I might have known that I was wasting my time coming up here. What does a preacher know about life, anyway? Here you are, living up in your ivory tower, knowing nothing about the kind of problems that other people face. They have to face temptations, difficulties, and you sit here surveying the scene! I'm going. I should have had better sense than to come in the first place. What does a preacher know about life?" She got off the chair and started for the door.

It appeared to me that this was a moment when some heroic action was needed; so I threw the book of counseling rules out the window, and said very quietly to the woman while her hand was still on the the doorknob, "There are a few things about life that a preacher knows. In fact, this preacher knows a few things about you."

"What do you know about me?" she asked defiantly. "Has my husband been in here talking to you?"

I said, "No. I've already told you I have never set eyes on him. I don't know your husband."

She said, "You don't know a thing about me."

I said, "Don't I? I know three things about yo Number one: you're an uncontrolled alcoholic, a the paraldehyde you have been drinking will n help the situation. Secondly, you have made a m of life and you know it. Thirdly, you have be toying with suicide."

And the rebellious lady, at that point, dropp the knob of the door, sank into a chair, sayin "Brother, you've got my number! I'm staying."

Now it is not my purpose to discuss any furth the history of this woman, any more than to s that at the end of four or five months' counseli she had a far less defiant manner. She found o many things about herself and about God, and w slowly attaining the mastery of her life situation.

Personal Experience

But I do want to think, with you, about t question she raised: "What does a preacher kno about life, anyhow?" Is it true that he lives in a ivory tower? Does he live above the strains an tensions, temptations and heartbreaks of life, an know little about them? An American schoolbo on one occasion saw this question in his examin tion paper: "What is a vacuum?" And this is th answer he wrote: "A vacuum is a large empty pla where the Pope lives." Now there are some peop who think the same thing about the preacher, th he lives in a sort of a large, empty place that is kind of vacuum, insulated from human life. We let me tell you at once that that ivory tower theo is a pure fiction, false to the core. In the first pla the preacher is not isolated from life, because he a human being, subject to all the frailties of th flesh. Sometimes you hear it said, "Yes, but a mi ister's temptations are away up here on a spiritu plane." Don't believe a word of it. The minister temptations are right at the place where everybod else's temptations are. He has to face every form temptation that life presents.

Do you remember what happened to Paul an Barnabas? They came into a city of the ancien world and the people who heard them and saw the said, "The gods are come down to us in the likene of men." I heard people talking like that, some tim ago, of a preacher, "The gods are come down in th likeness of men." And the Lycaonians were plan ning to bring oxen and garlands and to offer sacr fice to them. Paul and Barnabas ran into the midst and rent their garments and said, "Why d you do these things? We are men of like passion with you." And there is many a preacher who woul like to say the same thing to his congregation. " am a man of like passions with you. There isn't battle that you fight that I don't have to figh There is not a temptation you meet but comes t me. There is not an experience of life but falls t my lot either in myself or vicariously in someon else."

And in the second place the minister who is

JOHN S. BONNELL, *pastor of the Fifth Avenue Presbyte rian Church, New York, since 1935 and nationally know director of religious radio programs, delivered this addres last spring before the Chicago Sunday Evening Club.*

nselor, and whose door is wide open to men and nen overwhelmed with the frustrations and prob- s of life, knows what is going on in his commu- r. He knows! Be sure of that.

Confessions of Others

ome months ago I participated in a southern r's preaching mission. In addition to speaking in evenings, for two days I had interviews through- the day, one hour each, eight interviews each r, a total of sixteen interviews. At the end of se two days I had a clear insight into what was ng on in that southern city. I knew what was go- on in the high school and in the college. I knew at was going on in some of the business and ial circles of that city. I had a clear understand- of that community, because one interview can n up a whole field of human life. I doubt if re is anyone in the community, unless it might a very busy psychiatrist, who sees and knows as ch about life as a Christian minister, especially who spends six days a week listening to the blems and heartbreaks of his people.

Well, what does a minister learn at such a time? learns that most people have their own favorite uses and alibis by which to rationalize their un- irable behavior.

A New York minister on one occasion went up Hudson River to Sing Sing penitentiary. With permission of the warden he visited intensively one cell block—in fact he talked with nineteen soners. Of each prisoner in his cell he asked one estion: "Why are you here?" These are some of answers he received: "I was framed. They nged up on me." The second man said, "It was ase of mistaken identity. I admit I did look like e fellow that committed the crime, but it was not ' And a third said, "Well, the police have had it for me since I was a kid and they had their ance and vented a grudge on me." And so on rough the whole of the nineteen. When the eacher got through he said he didn't know when had ever found such a large group of innocent ople all in one place.

Recognition of Need for Help

You smile at that, but does this not sound fa- iliar to you? "My problem has been due to the erprotection of my parents, or parental domina- on. That's what's the matter with me, I never had right start." Another, "It was the environmental ctor that was at fault in my case." Or, "I in- rited tendencies to certain weaknesses." Or, "I n driven by uncontrollable impulses and compul- ns and drives." Does it ever occur to you that lling a thing by a big psychological name doesn't ake it any better, and doesn't shelve your respon- ility either? When you have named every factor your personal situation—and some of these are portant factors—when you have named them all, ere will always remain the prerogative of a free ll waiting to be exercised. I think that if coun- ors today, and psychiatrists, would pay a little re attention to the human will and its exercise, tter results would be achieved as we deal with the problems of men and women. So I say, here are two areas in which discoveries have been made.

But there is another lesson we learn. "What do we know about life?" you ask. We know this, that the first step toward remedying a defect in your personality is to acknowledge its presence and become willing to be helped. It is always a painful business to face your own self. Nothing else is quite as difficult because we all possess an almost infinite capacity for self-deception. You can't trust your own judgment of yourself. You'll fool yourself. You'll trick yourself. You'll rationalize and explain away your weaknesses. Professor Santayana says, "It takes the rarest form of intellectual heroism for anybody to become willing to see his own equation written out." You know how the Greek philosophers over and over again told us that the essence of wisdom is "Know thyself." It takes some courage to disagree with the Greek philosophers, and yet I think they were wrong. I don't think that is the highest wisdom. In the first place, it is practically impossible for any human being to know himself, though we ought all to know as much about ourselves as we can. Sometimes it is dangerous if we try on our own to know ourselves, because if we delve deep enough and bring up enough of the evil that is within us we may find ourselves unable to handle what we have brought into our consciousness.

A Greater Power

I always remember a man on Wall Street in New York who went to a psychoanalyst for almost two years. When I said to him afterwards, "Did you find out anything about yourself?" he said, "Find out anything about myself? I found out so much that for the next year I stayed drunk trying to forget what I had learned!"

Learning to know yourself can be a dangerous thing, unless you have some spiritual resource with which to deal with your discoveries. Here is a higher wisdom than that of the Greek philosophers. It is the word of a Christian mystic: "Know thyself and God." Because when you know God as well as yourself you have spiritual resource with which to handle the situation. "Search me, O God, and know my heart; try me and know my thought, and see if there be any wicked way in me, and lead me in the way everlasting." The God who tries us and probes us and searches us is the God who heals and delivers and guides us.

You see this illustrated in one of the finest forms of therapy which is available today in one problem area—alcoholism. The twelve steps of Alcoholics Anonymous are full of wisdom and insight and understanding of the human heart, and also of the ways of God with men. Now the central element is found in the first three of the twelve steps:

1. We admitted we were powerless over alcohol, that our lives had become unmanageable.
2. We came to believe that a power greater than ourselves could restore us to sanity.
3. We resolved to turn our wills and our lives over to God as we understood him.

The admission of the need of help—that is the

thing I'm talking about—the willingness to be helped. Do you think that is easy? If you do, you haven't counseled with an alcoholic. A man or a woman has to shed blood before admitting, "I'm beaten. I'm defeated." And AA will have nothing to do with them until they get to that stage. I've seen people fight that admission for a year and a half to two years before making the surrender. For some, it took a humiliating disaster to bring them to that point, because stubborn human pride stands in the way and says, "You can handle this thing yourself." So I say we preachers have learned this, that your first step toward remedying your defects is to admit them to yourself and to God, if not to a fellow man, and then become willing to be helped.

Do you remember what Jesus said as he walked through that porch of Bethesda? There lay a man who had been afflicted for thirty-eight years. The Authorized Version reports that Jesus said to him, "Wilt thou be made whole?" But the Revised Standard Version translates the words more accurately and more graphically. What Jesus said to that man was, "Do you want to be healed?" And if he had replied in the negative the Master would have gone on to someone who wanted healing. Not even God can help us until we are ready to be helped and willing to be helped. The Great Physician of souls said on one occasion: "I made a man every whit whole," and he is doing that day by day, in churches all across this nation, and in counseling rooms where ministers are dealing with the problems of the human soul.

Sympathetic Understanding

And now a final point—and there are many other insights I could share with you if time permitted—the preacher learns from life that what most people need is not condemnation or censure but understanding and help. At the close of a Service Club luncheon one of the members, a prominent American business man, came to me and said, "My son tells me that he has an interview with you tomorrow. I hope you are going to make that young rascal thoroughly ashamed of himself." And I said, "My dear man, I shall not attempt any such thing, for the simple reason that he is thoroughly ashamed of himself now. What he needs is not censure and condemnation but understanding and guidance. What that boy of yours needs is a little glimmer of hope that there is a better future waiting for him, and that, with the help of God, he can be the man that he has always wanted to be."

Ian Maclaren has written unforgettable words, "Let us be kind to one another, for all of us are fighting a hard battle." You recall, too, how St. John put it, "God sent not his Son into the world to condemn the world, but that the world through him might be saved." And God did not commission preachers of the gospel to condemn people but to try to understand and to help them, and to bring them the blessings of the Great Physician. He did not send you to your friends and your neighbors to condemn them but to help them. Search the Gospels and you will not find a single instance where some broken and defeated life came into the presence of Jesus and met only condemnation. Alw he spoke the word of forgiveness, of blessing a of peace. "The bruised reed he will not break, quench the flax that dimly burns."

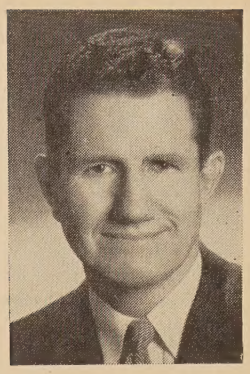
Infinite Compassion

And all that I've been talking about is set fo for us in our Scripture lesson. The scribes a Pharisees thought to put Jesus on the horns o dilemma. Whichever answer he made he'd be trouble. He would be charged with breaking Mosaic law if he were to say that the woman sho not be stoned. If he said, "Stone her," he would l the allegiance of the people. They would all tu against him. And so they thought they had put h on the horns of a dilemma. You recall that See in his brochure *Ecce Homo* says that when Jes stooped down and wrote on the ground, it w shame that made him avert his face—shame religious leaders who had sunk so low that th would use this woman as a pawn in a game entrap Jesus. So he gave the answer that p consternation into their hearts: "Let him that without sin among you cast the first stone at he And again he stooped down and wrote on t Temple pavement. And when he looked up he w alone—no one remained save the woman. And Jes asked, "Has no one condemned thee?" She a swered in a voice so low that it could scarcely heard, "No man, Lord." From the lips of Jes came those words of infinite compassion and lov "Neither do I condemn thee. Go, and sin no more God grant that in a like spirit we may face t problems of a world that is hungry for God, a a field that is white unto harvest.

> I hear the voice of One that calleth,
> Calleth sweet and clear
> For men to reap for Him a harvest white.
> O soul of mine! rise up and answer Him,
> Before the night, the long night, falleth
> And the day be done,
> My day be done.

Joy in Life

ONE day they heard in the village that Joan [Arc] had gone to Vaucouleurs. Up to tha time she had no history; she was "just like the othe girls." The phrase recurs with an almost irritatin regularity. Was there really nothing to distinguis her from the others? One feature, however, is reveale to us by the word which the scribe has translated a *libenter*, gladly, and which also recurs constantly She spun, sewed, and did the other household chores gladly, she went to church gladly when th bells were rung, gladly she . . . By means of thi brief word, these simple people have revealed to u what is perhaps Joan's most precious trait: a goo disposition, moral soundness, a sort of joy in life Even the monotony of prison, her anguish and he distress, therefore, did not succeed in entirely de stroying her fundamental gaiety, the evidence o good physical and mental balance.—*Régine Per noud*, The Retrial of Joan of Arc *(New York: Har court, Brace, 1955). Used by permission.*



A Communion Measure

By John Jackson Brown, Jr.

l up, then, the measure of your fathers."
Matthew 23:32.

ATHERS and brethren: The next item on the docket is a "sermon by the moderator." The e: Old Waxhaw (Lancaster County, S. C.)— trees, acres of cemetery, a 200th anniversary bration. The congregation: Bethel Presbytery, od of South Carolina, Presbyterian Church, . Before us: the table of our Lord Jesus Christ. low are they that receive the sacrament of the d's Supper to prepare themselves before they e to it? I cannot forget the words of our Larger echism: "By examining themselves of their be- in Christ, of their sins and wants, of the truth *measures* of their knowledge, faith, repentance, to God and the brethren, charity to all men . . ." s is our measuring time.

id Jesus ever use history as a background for teaching of religious leaders? Turn with me to tthew 23. History? More than two hundred rs—from Abel to Zacharias. A congregation of gious leaders—the scribes and Pharisees! It was suring time and Jesus gave his verdict: "Fill up, n, the measure of your fathers."

> Let children hear the mighty deeds
> Which God performed of old;
> Which in our younger years we saw,
> And which our fathers told.

he truth of history is that religious leaders op- ed "the mighty deeds which God performed of ." Each generation had its full quota of pious n who would "build the tombs of the prophets l adorn the monuments of the righteous" while rdering their own contemporaries who offered a rd from God. Jesus was surrounded by conserva- s—men who honor the liberals of yesterday and ke down anyone who threatens the status quo: enturies ago Moses delivered to the people the rd of God. So be it! Let no blasphemer from zareth step forward with a more recent 'P.S.' m God!" Let a minister, a presbytery, a synod, general assembly of the church set forth the phetic word of God for our day and there will be ny religious leaders who will rise up and shout, way with such from the earth! Crucify them! ucify them!" "Fill up, then, the measure of your hers!"

t our last meeting of the General Assembly I rheard two elderly gentlemen lamenting the fact t one of our great church leaders dared disagree with his father who was past eighty. I submit to you that therein lies the hope of the world. If we continue only to fill up the measure of our fathers, how can we escape the damnation of hell?

Fathers and brethren, as we approach the table of our Lord, what of our measure? In our missionary enterprise, is it sufficient if we fill up the measure of our fathers? In our effort to make race relations Christian, is it sufficient if we fill up the measure of our fathers? In our task of replacing war with international order, is it sufficient if we fill up the measure of our fathers?

I

What of our missionary enterprise? You know the measure of our fathers—cutthroat competition, rivalry between Presbyterian, Methodist, Baptist, Lutheran. Devastating denominationalism! While singing "Like a mighty army" they were content to waste themselves in poorly coordinated, guerilla activity. A new housing development appeared near the city with a need for a splendid, unifying religious force and soon four or five miserable little religious organizations were set up to divide the community. Missionaries needed in Asia and Africa —hundreds of white people sent out but not one Christian of color! In the face of gruesome colonial exploitation the missionary brings the good news of "pie in the sky by and by" with no word for economic justice, equality before God, and an opportunity for a decent life here and now! For such things the heathen "prisoners of starvation" must turn to the communist who promises to overthrow the status quo.

Fill up, then, the measure of your fathers? Are you one of those who is suspicious of any change in missionary technique? Are you one who shies away from the word "comity"? There is a great job to be done and like as not it will remain undone if we but fill up the measure of our fathers. Are you one of those who contributed money and fought desperately to prevent a Presbyterian reunion? With its costly overlapping and inefficiency, must the status

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JOHN JACKSON BROWN, JR., *views the problems of the south with the eye—and heart—of the native. Born in South Carolina and educated at its state university, he received the M.Th. degree from Union Seminary in Richmond before doing special graduate work at Princeton Theological Seminary. Now the minister of the First Presbyterian Church in Lancaster, South Carolina, he has served two other pastorates—also below the Mason-Dixon Line.*

quo be maintained because it fills up the measure of our Confederate fathers? As we draw near to the Lord's table, let us measure ourselves!

II

What of the task of making race relations Christian? Fathers and brethren, are you content to fill up the race relations measure of your fathers?

Our great-grandfathers here at Old Waxhaw gleefully reported that this good land was now available for Presbyterians, "war and disease having devastated the Waxhaw Indians." How nice! After all, they were only Indians—not Presbyterians, not even white.

What of the Negro? On the deck of slave ships our fathers sang, "How sweet the name of Jesus sounds in a believer's ear," oblivious to the groans and horrible odors coming from black men in the bowels of the ship. Our fathers in the Synod of South Carolina once discussed the practice of breaking up Negro marriages and breeding to produce larger and more valuable slaves for the market. One Presbyterian minister ended the debate by declaring that slaves were property and not people and so one might as well talk of marriage laws for cattle.

In this Presbytery the session of one of our fine old congregations suspended a man from the communion table for one year because he hired a coach and traveled on Sunday while in Georgia. Not one member was ever suspended for breaking up a Negro home, selling the husband in one direction, the wife and child in another. A slave was rebuked by one of our sessions when he suggested that Christians ought to do something about the plight of the slave.

Are we content to fill up the measure of our fathers? Our Presbyterian Church, C.S.A. (Confederate States of America), declared to the world, "We hesitate not to confirm that it is the peculiar mission of the southern church to conserve the institution of slavery." (Oh, it's there all right—read the minutes of the Presbyterian Church, C.S.A., September 29, 1864.)

The measure of our fathers? Dr. Lyon's report to the General Assembly of our beloved Presbyterian Church, C.S.A., says: "We hold the proper condition of the black is slavery (May 11, 1863)." James Henley Thornwell, ordained to the ministry by this Presbytery and the youngest man ever to serve as moderator of the Presbyterian Church, U.S.A., fought for the status quo and described opponents of slavery as "atheists, socialists, communists, red republicans!" Is our task today simply one of preserving the race relations of our fathers based on the myth of white supremacy?

Our General Assembly said that we must go forward. Some of us sat with heads bowed and faces flushed with shame as our colleagues from the Carolinas, Georgia and Mississippi ranted about white supremacy, segregation, the colored man's proper place, tradition, custom, the status quo. Then a Presbyterian minister was recognized by the moderator. He was neither Negro nor white, but a colored man of Spanish and Moorish stock from Puerto Rico. In simple terms he made it clear t if these speakers represented Christ's point of vi then there was no place for him in the Christ church. Our General Assembly said that we must forward and one of our commissioners began report to the Presbytery: "I have just attended most disgraceful General Assembly of our en church history. All I can say is that I voted agai everything that was adopted!"

Fill up, then, the measure of your fathers? Ma of us are pleased with that measure. I have a ki man in another state, a shrewd lawyer and busin man. He helped to build one of our loveliest Pres terian buildings with the huge profits from Ne slum housing—initial investment light, meager keep and repairs, a splendid proposition. How ma of us and our congregations are happy with status quo? We employ Negro workmen for a tance for they are at our mercy. The status quo splendid. Let no one tamper with it. Let's keep Negro ignorant, in poverty, timid, fearful! Let doctor and misinterpret Scripture and persuade h that he is under some peculiar curse of God. If o siders dabble in our affairs, give them Thornwe "Atheists! socialists! communists! red republican As we draw near to the Lord's table let us do so measuring. Race relations are not Christian. Th is no easy and simple solution. If we but fill up measure of our fathers, how can we escape damnation of hell?

III

What of our task of replacing war with intern tional law and order? Others have slain their tho sands, we have slain our hundreds of thousands.

You are familiar with the measure of our Presb terian fathers. We Presbyterians of the south ha been fighting men. On a North Carolina batt ground there is a monument to one of my relati who was killed in the Revolution against Brita the "Presbyterian rebellion." We have great co tempt for the cowardly Quakers and like to tell h they maneuvered so that Presbyterians would between them and the Indians in Pennsylvan When there is a dispute, we Presbyterians in t south simply limber up the old artillery and sho "Kill them for God and country!" South Carolina the first state out of the union! We started the w between the states—the rest just tagged along! Presbyterians are fighting men! Hallelujah!

The measure of our fathers! How well we know An illness—phlebotomy! Let some blood. Geor Washington was bled to death, but medical scien is not content to fill up the measure of the fathe It has other methods while we cherish the same c military methods for the world sickness.

"What's all this talk about discussions with t Russians? Eisenhower and Dulles are Presbyterian aren't they? . . . Northern Presbyterians. Oh, reckon that's different. Still, a man from our Pre bytery is chairman of the House Foreign Affa Committee and he ought to give the answer. K em!"

War was good enough for our fathers, why isn

good enough for me? The Hippocratic method—eed opposite the trouble spot; the Arabian method -bleed from the same side; the 1787 Almanac—eed in the month of March; Presbyterians of the uth—bleed any time and from both sides. The orld has been shattered twice in one generation—oken, bleeding, bankrupt—but after we lick our ounds a bit we'll rise up and fight again with omic weapons.

If we are not all to be "cremated equal," if we are o escape the damnation of hell, then we must more han fill up the measure of our fathers. However omplicated the problem, however confused the so-ition, be certain that we must more than fill up the easure, the customs, the tradition, the mental pat-rns of our fathers.

As we draw near to the Lord's table we remember esus who measured the religious leaders of his day nd found them too small. My father was licensed, rdained and for more than a score of years a mem-er of Bethel Presbytery. This day is the anniver-ary of his death and there are those present who oved him. I am mindful of him but I think it is not nough that I fill up his measure. If our presbytery s just the measure of Bethel Presbytery of fifty ears ago, then we are too small. If the Synod of outh Carolina fills up the measure of that synod n 1900, then we are too small. If the Presbyterian Church, U.S., simply fills up the measure of the resbyterian Church of the Confederate States of merica, then we are too small. How can we escape he damnation of hell?

As we now come to the table of the Lord let us ut aside all pride and arrogance and become aware f our true measure, and the sins that make Him ourn.

See, from his head, his hands, his feet,
Sorrow and love flow mingled down;
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?

Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all.

Are We Overadvertising?

(Continued from page 5)

our rolls with amiable fun lovers who can only be kept faithful and made partially useful to the Kingdom by being continuously re-persuaded that it is fun to serve on this board, profitable to take a business loss for Christ, adventurous to pray, and exciting to attend.

(3) To present our faith as *all* joy, adventure and reward is at best a half-truth and at worst an unworkable lie. "Christians" who have never heard of cross bearing and self-sacrifice are ill-prepared to be successful partners in the self-denying teamwork of marriage, or adequate wives of long-absent servicemen, or loyal children of sick and aging parents, or even responsible citizens in times of national decision or hysteria. To preach such a half-gospel is to betray our hearers in their inescapable hours of need.

(4) Finally, Christianity has techniques and motivations peculiarly its own, growing out of its own special premises. It wins its best converts by pleading for the death of that arrogant and ravenous self to which the admen beam their copy. It cannot long survive by preaching a soft Christ who dreads scaring the prospect away, who asks nothing but gives all, who makes it easy for the most impenitent worldling to join. This Christ has his own brand of followers within every church today and they cannot transfer their allegiance to the Christ of the Gospels without first rejecting and reversing their own nature. Preaching Jesus of Nazareth to modern pagans who scarcely know his name is a simple process compared to proclaiming him to these bewitched disciples of the false Christ from Madison Avenue. However, this is possibly the church's most immediate and crucial task in our time.

Survivors of the battle of Tarawa doubtless smile at those gay posters depicting the Marine Corps through handsome youngsters in dress uniform stepping ashore on hula-hula islands. These veterans know that the real purpose of the Corps is seen in the agony of World War II and of Korea, and that its true companionship is the wordless comradeship of courage and devotion unto death. Even so must the true disciples of our day smile at our sermonic recruiting posters, designed to attract the worldly-minded and pleasure-hungry to a Man who knelt in a garden and sweated great drops of blood.

The church crowns its steeples with a cross and invites each man to his own Gethsemane. This is hardly good advertising by admen's standards, but the premise obviously embodies an eternal truth about human nature: after two thousands years we are still in business.

If there actually exists in man no capacity for self-denial, no hidden hunger to know his Maker and Redeemer, no unconscious yearning to die that He may live, to be transformed from self-loving to Christ-loving, then the church should close its doors. Christ's cross is a meaningless symbol, and men have no motives we can touch upon to draw them to his pierced feet.

Invocation

By Alvin D. Johnson

First Baptist, Middletown, Connecticut

OUR Father, we thank thee for this opportunity to worship thee and to purify our lives and thoughts by holy fellowship with thee. We ask thee for the grace to forget the rankling past and to press on with joy and confidence to the high calling of God through Jesus Christ. As we strive to be good givers of our lives to others and to thee, help us now to be good receivers of thy grace and mercy. Through Jesus Christ our Lord. Amen.

Handling Affronts and Annoyances

By William S. Hill

ALL of us live, not among angels, but among human beings; therefore one thing everyone has to learn is how to handle the irritations and annoyances caused by other people. Even the most lovable person has exasperating qualities; and no one can achieve any real fulfillment until he knows how to meet the weaknesses and shortcomings of others.

Our religion has a lot to say about getting along with others: our religion teaches us that sometimes the most appropriate reaction to irritation is just to shrug if off—this is what St. Paul meant when he said we are to "suffer fools gladly." And then our religion affirms that there are moments when the right reaction to annoyance is to put up with it—this is known as the Christian doctrine of giving the second chance, or the Christian doctrine of going the second mile. But then, Christianity asserts that occasionally it is one's duty to go to the person who is giving offense and to try to get him to mend his ways. This is how Jesus put it: "If your brother does wrong to you, go, make clear to him his error between you and him in private." *(New Testament in Basic English.)*

I

It is very hard for most people to follow this advice. Even though they have been grievously wronged, most people would rather shrug off the injury or put up with it than to go to their brother and "make clear his error."

Sometimes—and this applies to sensitive, considerate people—a reluctance to go to one's brother grows out of high and noble motives.

A generous-hearted person, for example, has a real fear of becoming a busybody; he is extremely reticent when it comes to plunging in and telling other people how to run their own lives. What is more, a person with a scrap of humility knows how easy it is to find fault with other people while remaining blind to his own shortcomings; he knows how easy it is to set himself up to cast the splinter out of his brother's eye before he has removed the plank from within his own. And as for such hypocrisy—well, the sensitive, morally honest person wants to avoid that.

Again, a fair-minded person is often reluctant to go to his brother and to make his error clear to him because he honestly feels he is not the right person to do it. He doesn't think it is his place to be the critic or the reformer; he feels he lacks the authority to tell his brother what to do; he is convinced he has no right to take the law into his own hands.

So, while our religion says there are times when we must go to the person who does us wrong and point out to him the error of his ways, there are some very good reasons for being extremely reluctant to do this very thing. To begin with, we are not morally perfect ourselves and thus have to be chary about setting ourselves up as judges of other people's behavior; moreover, we often lack the authority which gives us the right to impose our ideas on someone else.

II

But while a reluctance to "go to one's brother" may occasionally grow out of high and noble motives, this reluctance is usually a matter of moral cowardice. A person has been too deeply hurt to shrug it off, too seriously wounded to be able to go a second mile, and at the same time he is too fearful and timid to go to his brother and to point out his error to him; so he chooses the coward's way out.

Busy doing her housework while her son was upstairs practicing his cornet, a woman answered the doorbell and to her surprise found a police officer in full uniform on the porch. She feared there had been an accident to her husband; but the officer reassured her by saying that he was simply reporting a complaint. "A sick lady," he said, "phoned the station to complain that someone in your house is playing a trumpet." As soon as the officer left, the woman told her son to stop his practicing; but what really bothered her was that her neighbor would embarrass her by calling the police, when all that would have been necessary to stop the noise was a simple phone call. Here again, of course, the answer was simply moral cowardice; the invalid didn't have the nerve to make a simple request of her neighbor; instead, she reported her to the police.

But moral cowardice in matters like this is usually expressed not by referring the person to the authorities but rather by gossiping about him behind his back. Someone does something wrong—or what appears to be wrong—and those who know about it think it is too serious to be shrugged off and of too great consequence to be put up with for a second mile. However, no one goes to him in the

WILLIAM S. HILL *is rector of St. Stephen's Episcopal Church, Wilkinsburg, Pennsylvania—his second parish in the Diocese of Pittsburgh, for which he edits the monthly* Diocesan Church News.

ttempt to straighten him out; no one reports him o the authorities; instead, those in a position to elp him rip his reputation to shreds by vicious ossip.

In a midwestern town not long ago tongues began o wag about the teen-aged daughter of a prominent itizen. At seven o'clock one morning, so the story vent, she had gotten out of a young man's car with er evening clothes askew and staggered up the teps to her home. The story was embroidered as it nade the rounds of the town, and the young girl vas treated accordingly. A few weeks later, her pirit broken, the girl wrote in her diary: "I am not what they say. I would rather die." Then she took n overdose of sleeping pills.

Police investigation revealed what really hapened. The girl had gone to a college dance with everal other girls and missed the last bus back. With their parents' knowledge, all had spent the ight in a woman's dormitory at the college. They were fetched early in the morning by the father of ne of them, and each was deposited at her home. t was weariness, not liquor, that caused one of hem to stagger. All the other details began in the magination of a talkative woman who happened o see the girl's arrival and found it a juicy morsel or her morning telephone chats. This, of course, is noral cowardice combined with maliciousness. The woman might have let the incident pass; she might have waited to see if it would be repeated, in which ase she could have gone directly to the girl herself; and in either case she would have taken a Christian approach to the situation. What she actually did was to drive a youngster to suicide by spreading damaging untruths.

Granted, there may be solid reasons why a person should not go to his brother to make his errors clear to him; but if a man feels he has no business approaching his brother in private, he certainly has no right to humiliate him or to damage his reputation in public.

III

Among the Essenes—the members of the Jewish sect the Dead Sea Scrolls have told us so much about —one of the most serious sins a man could commit was grudge-bearing. Interestingly enough, a grudge-bearer was not necessarily someone who was sullen and pugnacious; rather, he was a person who cared nothing about his neighbor's reputation and who was more eager to drag him down than to build him up. One of the most terrible things an Essene could do was to report somebody to the authorities without first having gone to the man himself in private; in fact, about the only worse thing an Essene could do was to gossip about somebody without first having gone to him in private and second having gone to the authorities.

There was an Essene saying to this effect: "A man shall not rebuke his neighbor before the authorities until he has reproved him in private." And this was the procedure: If someone did you wrong or hurt you, your job was to go to him without anyone knowing about it and to try to straighten things out. If you got nowhere with him personally, and if the matter were serious enough, then it was your duty to take it up with the authorities; and only after the authorities had taken action did you have the right to discuss the matter in public. If you did anything else—if you did anything before going to the person himself—you became known as a grudge-bearer, and as such were treated as an outcast.

The purpose behind this Essenic custom was to get to the offending brother without causing him any public embarrassment; the goal was to straighten the offender out, to hold him up to the highest, and to do it with such kindness and tact that the relationship was renewed—all without anyone on the outside being any the wiser.

You can see why this custom appealed to Jesus, and why he taught his own disciples to follow it. You can understand why Jesus said, "If your brother does wrong to you, go, make clear to him his error between you and him in private. And if he listens to you you have won your brother back again."

The Disingenuous Travelers

By Siegmund A. E. Betz

CROSSPATH or highroad, we never choose lostness;
Always we cherish destinations, arrivals, a willed way.
When careless by policy, we are still merely shy or sly
In stating where we want to go,
And really do weigh between jungle and snow.
We act innocent of purpose—but we plot.
With our most lackadaisical glance
We watch the better chance
And are searching to see where bends
The homeward road.
We say, "I always travel light," but carry a standard load.
We titter over being at loose ends,
But fumble at a private schoolboy knot.
Fair or foul weather unregarding, cap-tossing in air,
And so amused at our own despair,
We yet worry, rate the humidity and the trail's slope:
We have a tidy secret plan—and we hope.

We call heaven by wrong names but can never forget it.
We sew God a disguise
And then look for Him at the carnival, impute Him the lies
And the great masquerade:
"There is no obligation, none at all, to look further,
Nor to be afraid,
Since He . . ."
But by our wrongest grasp for good
Inevitably assert His great ontology.

By J. A. Davidson

The Heart of Personal Religion

My soul thirsts for God,
for the living God.
Psalms 42:2.

SUPPOSE you could strip your religion right down to its barest essentials—what would you find?

I don't mean, What is the barest minimum of belief? or, Can you sum up in a short sentence the heart of the Christian faith? I mean something much more personal and much more elemental than that. I mean the motive, the impulse, the drive, in a man's soul which underlies and produces a life of faith. Charles Clayton Morrison once wrote about people who were "patrons of religion rather than religious men and women." What I want you to think about is that basic quality of soul and life which distinguishes the genuinely religious person from the mere patron of religion. What is it? What is the very essence of personal religion?

The most satisfying and suggestive answer to such questions that I know is a simple description of personal religion given by the late Dean Inge in one of his books. He wrote that "the soul of man, when it is healthy, is athirst for God; and God only, through Christ, can slake the soul's thirst." And then he described personal religion as "the thirst for God, and its satisfaction."

"*The thirst for God, and its satisfaction.*" Let us examine that notion, and attempt to discern its deepest meaning. It suggests that in personal religion there are two levels, the inner level of the soul's thirst for God, and the outer level of the satisfaction of that thirst. As an illustration of the essence of personal religion, and as a delineation of its two levels, I draw your attention to the forty-second Psalm—or, rather, to the story of the author of that Psalm.

II

The forty-second Psalm is one of those intensely personal portions of Scripture which, so to speak, X-ray the soul of man and show what is at its center. It is a pathetic vignette of autobiography, the lamentation of a lonely and disappointed man. Perhaps it is not too far-fetched to describe it as a "blues song" of the spirit.

The psalmist once had held office in the Temple in Jerusalem. He may have been one of the priests. Then in one of those shakeups, partly political and partly religious, which afflicted Hebrew society from time to time, he was on the losing side, and was forced to leave Jerusalem and go into exile. Now he is in the rough, sparsely inhabited, hill country of northern Palestine, near the source of the River Jordan in the region of Mount Hermon. While a the Temple of Jerusalem one of his tasks had bee the guiding of pilgrims who came up to the city fo the great religious New Year festival in the autum of each year. That had been the great joy of hi life, conducting the faithful through the Templ directing their devotions, sharing in their worshi But now, in his lonely exile, he has only his mem ories, and he cries out:

> These things I remember,
> as I pour out my soul:
> how I went with the throng,
> and led them in procession to the house of God,
> with glad shouts and songs of thanksgiving,
> a multitude keeping festival.

He is desperately homesick. Life, he feels, has dealt most cruelly with him. He is cut off from al that he knows and loves. Never again is he to wor ship God in the Temple. Never again is he to guide the pilgrims at the great festival. Never again is he to know the joys of family life and the companion ship of old friends. His whole life seems to have tumbled down around him. But in the debris of his life he finds the very heart of his faith. And to this he gives expression in his song. He begins by word-painting a picture from the world of nature—a world which has become very real to him in his exile. He depicts a deer, standing alone among the rocks in the uninhabited wilderness. It is the dry season. The wadies are arid, and the springs are waterless. The deer stands there, apprehensive, its eyes full of fear, its tongue parched with thirst. And it pants desperately for water, for it knows that in water is its life.

That, says the psalmist, is a picture of his life now. That, he cries out, is the condition of his soul.

> As a hart longs
> for flowing streams,
> so longs my soul
> for thee, O God.
> My soul thirsts for God,
> for the living God.

III

"My soul thirsts for God, for the living God." That is the cry of the psalmist when his personal faith has been stripped right down to its barest essentials. Gone are the trappings of religion. Gone is the familiar pattern for the practice of religion. Gone is everything which is merely of the surface. Only the soul's thirst remains. "My soul thirsts for God, for the living God."

We need to grasp that. So easily do we become content with a religion which is merely of the surface! We tend to think that there is something fanatical, or at least somewhat indecent, in attempting to get below the surface of things in religion. Modern man does seem to prefer a religion which is merely skin deep, which is mainly a matter of outward and obvious forms and observances.

Yes, the religion of the surface is really quite pleasant—if you happen to have a taste for that sort of thing. It is not too disturbing to the even tenor of life to go through the motions of religion more or less regularly. It is not too upsetting to have to make a few pious gestures from time to time. It is not too costly, in terms of time and effort and money, to practice the religion of the surface quite successfully.

But how durable is surface faith? Will it stand up in the storms of life? What remains when the trappings are torn off and faith is stripped right to its essentials? A soul thirsting for the living God? Or a complete blank?

"My soul thirsts for God, for the living God." Get hold of that! That indicates the fundamental difference between deep and genuine faith and the shallow faith of life's surface. That is the ground and source of personal religion. That is the heart of living faith!

But we aren't always aware of this thirst, this yearning for God, in our souls. We pride ourselves so much on our self-sufficiency that we don't like to acknowledge a sense of incompleteness. Our precious pride keeps us from looking into the very depths of our souls. And so we become content with a surface religion.

But the thirst for God, for the living God, is there in our souls. And the beginning of lively and sturdy faith is in acknowledgment of that thirst. We must leap over the barrier which our pride and our reluctance have thrown up, and face up to the thirst for God in souls, for therein is the root of all personal religion that counts for anything. Here is the heart of personal religion. "My soul thirsts for God, for the living God."

IV

Dean Inge's description of personal religion, you will remember, is "the soul's thirst and its satisfaction." ". . . *and its satisfaction.*" We have looked at the inner level of personal religion, the level of the soul's thirst for God. Let us now further examine the life of the psalmist and see what it can tell us about the outer level, the level of satisfaction for the soul's thirst.

The psalmist tells us that his anguish of spirit is in his separation from familiar associations. His is a homesick heart. He yearns to return to the Temple, that there, with the multitude, he may worship the living God, that there he may slake his soul's thirst. He once found fellowship with God in the disciplines of devotion, in the formal worship services in the Temple, and he craves that satisfaction again.

"Satisfaction in the disciplines of devotion?" someone may now ask. "Satisfaction in formal worship? But aren't we getting rather close to the religion of the surface which we have just disposed of? Why drag that back in?"

Here we must carefully distinguish between the two motives which can underlie formal expressions of religion. First, there is what we can call the motive of "the done thing." This is what produces the religion which is merely of the surface, the religion which is practiced because it is the thing to do, because it is the "the done thing." Second, there is the motive which is in the soul's thirst. This produces the practice of religion which is an outflowing from the depths of the soul. The first is, so to speak, a religion-tinted cosmetic to decorate the surface of life; the other comes from the very center of life—it is the satisfaction of the soul's thirst for God.

Of course, in the religious practice of each one of us these two motives are rather thoroughly mixed together, with first one and then the other dominating. But despite this, we must keep the distinction clearly in mind. The psalmist yearns for the formal worship of the Temple, for he knows that there the soul's thirst will be slaked. And he sees that *fellowship* and *habit* are necessary qualities in the practice of religion. He yearns to worship in the fellowship of kindred thirsting souls. And he desires to restore that worship, within the worshiping fellowship, to the status of habit in his life.

It all boils down to this: your soul's thirst will receive its satisfaction when you worship as a member of a group of worshipers and when you make that worship habitual. Of course, we do need private worship, too—but the point here is that habitual corporate worship is utterly indispensable in the life of faith.

There is a very popular modern heresy which says that to put form and habit into religion is to destroy it. Some of its supporters are what the late Archbishop Temple called "blue-domers." Get out into the fields and hills and mountains, they say, and there, out under the blue dome of heaven—and there alone—you will really meet God! Or they will claim that God is especially accessible when one sits quietly in a boat with a fishing rod in one's hand. Or when one contemplates the long fairways of a golf course. Now these are all worthwhile endeavors, and undoubtedly all can have spiritual values. I have nothing to say against such hobbies and recreations. I enjoy some of them myself. But I am skeptical enough to suggest that nineteen out of every twenty blue-domers are bluffing when they claim to worship God, to satisfy the soul's thirst in such ways. This vague, free-and-easy approach to religion generally means no religion at all. Dr. Norman Snaith, an English theologian, is quite right when he claims that "the man who does not worship God at a particular place and at a particular time, ceases in the end to worship God anywhere."

J. A. Davidson, *a captain in the Royal Canadian Chaplain Corps, stationed at Picton Military Camp in Ontario, is a minister of the United Church of Canada. In 1946 he left the Canadian Army as a captain, after serving overseas nearly four years. Following his discharge he studied theology at St. Andrew's College, Saskatoon; was ordained in 1949; and served a large rural pastoral charge in Saskatchewan before rejoining the army as chaplain four years ago.*

Man's nature is such that his soul's thirst for God is satisfied in the regular devotions of religion. Here is our psalmist up in the wild hills of northern Palestine. Yes, he certainly is out under the blue dome of heaven! His soul thirsts for God, for the living God. And surely he has tried the blue-domer's practice of religion. And has it slaked his soul's thirst? Obviously it has not! He still yearns for the Temple services, for the familiar associations of worship in the fellowship. Fellowship and habit, particularity—these are essentials in the life of faith. "My soul thirsts for God, for the living God." Could you say that if you had an experience like our psalmist had? What would you find if your personal religion was stripped down to its barest essentials?

I know that it is not easy to examine one's own personal religion. Our motives and intentions and practices are so mixed that is not inappropriate to use the word "homogenized" to describe our personal religion. Nevertheless, we all should from time to time make an earnest effort to probe into the ground and source of our personal faith. Don't take your personal religion for granted! Examine it. Test it. Take it apart. Overhaul it as it needs overhauling.

"My soul thirsts for God, for the living God." Can you sing that as you examine your personal religion?

V

And while you ponder these things, while you seek to examine the faith that is in you, keep before you the promise which Jesus gave to the woman of Samaria: "Whoever drinks of the water that I shall give him will never thirst." That is the Christian's special assurance. That is the Christian's special hope.

No Comparison

ON afternoons and on Sundays, Surrey lay open to me. County Down in the holidays and Surrey in the term—it was an excellent contrast. Perhaps, since their beauties were such that even a fool could not force them into competition, this cured me once and for all of the pernicious tendency to compare and to prefer—an operation that does little good even when we are dealing with works of art and endless harm when we are dealing with nature. Total surrender is the first step toward the fruition of either. Shut your mouth; open your eyes and ears. Take in what is there and give no thought to what might have been there or what is somewhere else. That can come later, if it must come at all.—*C. S. Lewis,* Surprised by Joy *(New York: Harcourt, Brace, 1955). Used by permission.*

LESSON FROM A BASEBALL PITCHER

By Lloyd N. Whyte

Shenandoah Baptist Church, Miami, Florida

NOT long ago I heard a famous baseball pitcher tell why he is able to pitch so well and help his team win games. He said, "I pitch to the batter's weakness." He went on to tell how almost every batter has some particular pitch he cannot hit. It may be a fast ball, curve, slider, knuckle or sinker ball. Before each game the manager, catcher and pitching coaches go over the opposing team's line-up with the pitcher; then he tries his best to pitch to their weakness. Many times instead of hitting safely, the batter either strikes out or hits the ball for an easy put out.

Too many of us are like the batsman in a baseball game. We have a weakness that makes us strike out too often for our own good. It may be a bad habit such as telling falsehoods or cheating. It may be the misuse of our bodies so that we don't have a healthy physical and mental attitude toward life. It may be that we are just lazy and don't care whether we are respectable people or good citizens.

The forces of evil try their best to pitch to our weakness. They never give up trying to upset us. The Bible has many accounts of people failing because they allowed their weakness to control them. A fine missionary by the name of Demas failed because he loved the sheltered life of home more than the great opportunity to preach the gospel of Jesus Christ in a strange place. His friend Paul, the great missionary, had to say, "Demas, in love with his present world, has deserted me." Demas was struck out by his weakness of homesickness and timidity.

How does a batter seek to correct his batting slump? First, he recognizes he is in one, and can't hit as he should. (I hope you will always try to find the trouble that hinders you from living your best.) Second, a batter practices hitting the pitch that gives him the most trouble. Some batters spend hours improving their batting eye and stance at the plate. Third, he seeks help and advice from those who know how to help him correct his batting problems.

We can learn a lesson from these big league players. We too can correct our poor habits and our tendency to do wrong—by asking our churches and families to teach us the truths and principles of the Christian faith. We can practice over and over what we learn until we have mastered our weakness. Above all, we can call on the living Christ to guide us and teach us as we take our turn every day at life's bat. With his help we will misplay the game of life less often and will improve as the years unfold.

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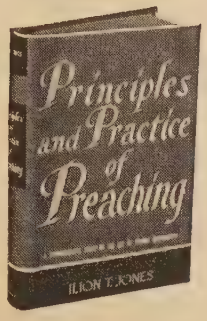

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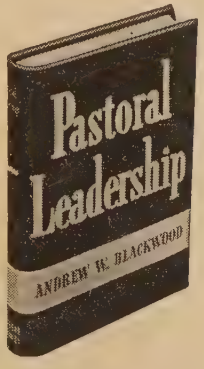

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Among Us—

The Kingdom for a Car

By Edward K. Trefz

ONE of the most subtle dangers that beset a minister of the gospel in these days lies in his receiving gratuities and special considerations from the people of his community and of his parish. The peril is great because its possible effects are far reaching and insidious. The peril is subtle because clothed in good intentions it often goes unrecognized.

Whatever justification there once was for granting a ministerial discount has been largely superseded in these days of planned church budgets and organized financing. The minister who expects a discount on the things he purchases needs to weigh this advantage against its effect on social relationships with others in his constituency, notably school teachers, who deserve it perhaps more than he.

Visible Expression of Affection

More subtle is the peril that accompanies the gift of a television set, a deep freeze, or even an automobile from a member or a group within the congregation. Certainly it is no fault in them if they think highly enough of their minister to confer upon him an appropriate gift as an expression of their esteem. Or, if in the fulfillment of his work an automobile is necessary, and the minister's resources do not permit the replacement of his old model, both his need and that of the Kingdom may be served by helping him to procure one. It appears, however, that the congregations which do the most for their ministers are often not the small ones where the salary is low and the need is great, but those large, influential churches made up of leading citizens of the community. Even where the intent of the people is flawless, there are grave perils to the recipient of these gifts, for the minister who comes to expect gratuities will lose something greater than he gains; and often the intent is not entirely flawless. A hypothetical example will suffice.

A well liked minister has served his congregation for five years with notable success. (Success means that the morning service is well attended, the budget is oversubscribed and a new educational unit has recently been added). Committees from other churches occasionally appear to consider this man for a "wider field of service." This alerts a group of influential men in the congregation to express their affection for their minister more visibly lest he leave them. So anonymously the minister is given a new car or a paid-up vacation to the Holy Land. There are few clerics who would not accept such a gift faster than they could call a committee meeting.

The gift, however, has its price. By accepting it the minister has forfeited a measure of his freedom. It becomes more difficult for him to move, for if he now decides to leave, many will think of him as an ungrateful gift-grabber. More serious still, in all likelihood he has forfeited a measure of his freedom to preach the gospel. Despite the denials which may echo from all the plush pulpits of Protestantism, this minister —if not consciously, then unconsciously —will tactfully avoid giving offense to these people who have expressed such generosity toward him.

He has discovered the real formula for success: "Don't raise controversial issues." But the spirit of those who "turned the world upside down" will likely have departed from his ministry. Thus, he who vowed at ordination to be "zealous and faithful in maintaining the truth of the gospel" will instead become a pleaser of men. In short, he has sold the Kingdom for a car. Nor must the peril to the congregation be overlooked, for any group that seeks, however slyly, to manipulate its minister has committed the ancient sin of Simon of Samaria.

Freedom at Stake

A member of the United States senate, recently successful in his bid for re-election, has maintained that he never accepts a contribution of more than two dollars from any one supporter. If a man's freedom is thus at stake in politics, is it any less so in the church?

This peril could be substantially reduced if gifts of value could be made to the church rather than to the minister as an individual. A television set, for example, could become part of the equipment of the parsonage and an automobile could be registered in the name of the church to be used by its leaders and its staff. This would free the minister from any obligation to the individual members of his parish. It would also be a safeguard against the notion that those who give such gifts have thereby established a measure of control over their pastor. Salary standards ought also to be brought under constant scrutiny and made as adequate as possible so the preacher of the gospel may not only be as free as possible from worldly cares but also free to speak the truth without fear and without obligation to any individual or group in his constituency.

EDWARD K. TREFZ *is associate director of adult work with the Board of Christian Education of the Presbyterian Church, U.S.A. A former professor of Bible and Religion at Hastings College, Hastings, Neb., pastor of Calvary Presbyterian Church, Newburg, N.Y., and Navy chaplain, Dr. Trefz is a graduate of Coe College and of McCormick and Union theological seminaries.*

A Young Pastor's Dilemma

Author's name withheld by request

FIVE years ago I was ordained into the Christian ministry, and the events since that time have had their trying and difficult aspects. It is my hope that personal and human frailties and shortcomings of my own have not clouded my effective witness for the Master in the future. Being human, I know that self-pity and disillusionment can cause issues to be seen out of perspective. And I am also aware of the fact that my own ego and sinful nature have been factors in causing personal hardship during this last phase of my ministry, covering about one and one-half years. If this little article can help some other Christians, that is an indication of its value to me.

My ministry began early in 1951 in a very small suburban church. The community was developing by leaps and bounds, and it was my task to develop the parish so that a more adequate and effective Christian witness would result. Statisically speaking, the progress made in the parish in less than four years was most gratifying. The following statistics reveal the facts:

			%
Membership:	**1950**	**1954**	**Increase**
Baptized	253	564	223
Confirmed	139	350	252
Communing	87	285	328
Finances:			
Church Property Valuation	$36,000	$150,000	417
Current Expenses	2,649	9,171	347
Total Expenditures	3,013	30,593	1,015
Benevolences:			
Apportionment	$223	$2,248	1,008
Non-apportionment	96	2,381	2,480

(All above figures copied from official statistics of denomination.)

This congregation is still flourishing and able to conduct an effective ministry largely because of an $85,000 parish building which was erected in 1954-55. The expanding community is taxing

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—H. A. Overstreet

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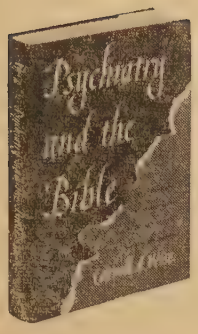

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the parish facilities, but the future is certainly bright for this fine fellowship of believers.

The complexities of the situation and my own human weaknesses were such that in developing this work I suffered a complete nervous collapse in November 1954. This illness resulted in my hospitalization for well over six months and caused severe strain in our family. My wife and two small children eventually had to leave the parsonage, move in with her parents, and try to live on a disability pension of $91 per month. Fortunately, by the summer of 1955 I was able to accept supply preaching assignments, and we could re-establish our own home. Since October 1955 I have been serving a two-church parish in a rural community. Gradually the nervous strain and emotional problems have eased for me, and the Lord has given me sufficient strength to carry on.

Voice of Experience

If I were to judge my career in the ministry up to this point according to the business and industrial standards of our day—with which I have had some years of experience—my advice to young men anticipating the gospel ministry as a life calling would be: Stay out of the parish ministry. And my reasons would be as follows:

(1) Your family will have no real security if your health fails.

(2) You may be removed "by executive action of your superiors" from your parish in case your health fails temporarily.

(3) Your ministry could shift into a very difficult situation in a "problem parish" when and if the church executives use your name as a prospect for a call in a new parish.

However, I have always preached that "sacrifical living" is required of all Christians. And any sacrifices made by the members of my family or myself are justified if souls are being saved and the work of Christ's church is being expanded. Thus, to any young man who is anticipating entering the Christian ministry, I say: The greatest thrills and rewards in life are available to those who dedicate themselves to full-time Christian service of a devoted nature.

But, while "Christ plus a man equals a majority," remember that even clergymen have human limitations. All of us must learn to work within these limitations. As servants of the Master working in his church, we must labor constantly with a full realization that, although he works through us, *his is the harvest* and *his the reward!*

The Preacher's Day Off

SOME preachers take off Monday
To rest their frazzled frames.
And some relax on Tuesday
At golf or other games.

It matters not what day you take—
That even goes for Sat.—
Just be prepared on pulpit days
To take your turn at bat!

LESLIE CONRAD, JR.

Pulpit Patter

By Morton S. Enslin

A Fifth Alternative

I HAVE just finished reading the article "A Doctorate for All" by Dr. Straton (June). Since I am a preacher—at least by inclination and willingness—of course I read it "with mingled emotions." Apparently much clerical reading tends to produce that somewhat complex mental state, if pulpit pronouncements are to be trusted. There is a distinct advantage in that mild uncertainty, for it may well be that some in the pews have done the same reading. Thus it is always possible for said listener to assume that among those "mingled emotions" to which the preacher somewhat darkly refers is the particular one which he had felt when he read the book or article. This will incline the listener to feel the preacher's judgment sound; it will also tend to boost the preacher's stock for one of the most handy qualities a minister can have, if he really wants to win friends and influence people, is the ability to agree with all with whom he comes in contact—but more of that hereinafter.

I fear I have been most discourteous to Dr. Straton in letting him dangle thus at the head of a most uncertain paragraph. I hasten to say that it was a corking good article, and I heartily agree with his accurate diagnosis of an unfortunate condition which every minister knows is very real. I am less sure than Straton appears to be—of course he could be spoofing—that the best solution is a "doctorate for all." Our seminaries *have* "wrestled with the whole matter of degrees," as he remarks, and I think they have recognized the intensity of the problem involved, perhaps a bit more clearly than Dr. Straton believes.

Columnist's Choice

But I must not be further sidetracked. I must explain those "mingled emotions." They were not due to any hesitation as to the finality of his solution. They were not even due to my mild feeling of exegetical perplexity, causing me to wonder if Dr. Straton should not really make search—perhaps in that new pulpit grab bag, the Dead Sea Scrolls—for a variant reading, where instead of the slightly embarrassing "You are not to be called 'rabbi,' " he might find a more convenient "You are all to be called 'rabbi,' that is, 'teacher.' "

The mixed state of my emotions, already several times referred to, ha nothing to do with the quality an penetration of the aforementioned art cle, which—in final salutation to it— heartily approve. The cause was fa more mundane. I had planned to devot this column to a phase of the selfsam subject, had even jotted down a provi sional title, "How to Win an Honorar D.D.," had made a few notes, and— believe it or not—had designated thi particular morning as labor day, tha is, the time of literary parturition. Be fore starting to write, I opened my cop of the June Pulpit, which had arrive yesterday afternoon, and in conse quence I have filled three quarters o my column without cracking a note o even approaching what I intended t say. Tut-tut, Dr. Straton, you did min gle my emotions with a vengeance. must "vary my delivery" (see the edi tor's timely Memo in the same issue) and do it as a postscript or fifth alterna tive to your quartette.

Agreement the Clue

A sure-fire way to win an honorary D.D. is always to agree with everyone you talk to. It is absolutely imperative when talking with V.I.P's; but for the sake of practice, and to play safe, make it a universal habit. Years ago I used to edit a journal, now defunct, which specialized in book reviews. How well I remember one occasion. A volume came for review. On the jacket was the unqualified statement by an eminent educator that the book was really hot stuff. I wrote the reverend gentleman asking him to review the book. He accepted. Four months later I received a letter from him in which he asked to be excused from reviewing the book, for now that he had read it he found that he could not agree with the author, and he had made it a firm policy never to review a book unless he could applaud it. I draw a discreet shade over our resultant correspondence and will simply report that according to my *Who's Who in America* (dated 1942; I simply must buy a new one), this minister had already collected seven honorary degrees. The number must have doubled by now after fourteen years.

A few weeks ago I heard another eminent gentleman, also dwelling now in academic cloisters. Following his address there was a period for discussion. It was lively, if inconsequential. The thing that held my drooping eyelids at

lf-staff was that the speaker ex-essed entire agreement with every estion he was asked and compli-nted each questioner for his pro-nd insight. To be sure, the few of the estions which did not indicate com-te opposition to the pronouncements the address itself were in flat contra-tion to the preceding questions with ich the speaker had completely reed. Did that phase him? No, in-ed; in each case the questioner was -so-profoundly right. By the same 42 index he had had only three hon-ary degrees; but that has since been cely corrected, and at the moment s prospects are definitely Triple A.

Some years ago a friend, himself a inister, remarked to me: "I do wish eachers wouldn't always agree with u. They are so like anxious politi-ans just before election." I knew what meant, and I think he had something unfortunately the "something" did t include (for him) prominence or g churches!

No, George, you're out of step and t of date. Remember that old rippling yme: "If you want a place of promi-ence,/Where you'll really be who's ho,/Be sure you're in agreement/ ith every different view./Never raise question,/Agree with every guy;/ ou'll get your doctorate/Bye and ye."

Pulpit Calendar

Aug. 5—11th Sunday after Pentecost.

Aug. 12—12th Sunday after Pentecost.

Aug. 19—13th Sunday after Pentecost.

Aug. 26—Festival of Christ the King.

Sept. 2—Labor Sunday.

Sept. 3—Labor Day.

Sept. 9—16th Sunday after Pentecost.

Sept. 16—17th Sunday after Pentecost.

Sept. 23—18th Sunday after Pentecost.

Sept. 30—19th Sunday after Pentecost.

Sept. 30-Oct. 7—Christian Education Week.

Oct. 7—World Wide Communion.

Oct. 14—Men and Missions Day.

Oct. 14-21—Churchmen's Week.

Oct. 21—Laymen's Sunday. World Order Sunday.

Oct. 28—Reformation Sunday. World Temperance Day.

Oct. 31.—Reformation Day.

(Pulpit Calendar lists dates in the calendar of the Christian year and other observances of national or religious significance.)

California Church Sponsors Student Exchange Project

EIGHT young California Methodists and two Bolivians are taking part this summer in a student exchange project arranged by the North Glendale Methodist Church. Accompanied by the Rev. Elbert D. Hoffman, minister of education at the sponsoring church, his wife, and another couple, the American youths left July 1 for La Paz, where they are working with Bolivian students at a Methodist school and living with Bolivian families, returning Aug. 24.

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Books Preachers Are Reading

UPPER ROOM ON MAIN STREET and POWER TO MANAGE YOURSELF. *By Harold B. Walker. 191 and 237 pages respectively. Harper, $2.50 and $3.00.* In these two volumes the minister of the First Presbyterian Church of Evanston, Ill., covers a wide range of human interests and need and always does so with foundational insight and searching implications for present-day living. The central truths of the Scriptures are always present and they are brought to bear in a morally strong and demanding way. This is no positive thinking panacea or peace-of-mind presentation that is easy on the reader and sets him down lightly and pleasantly. The constantly felt appeal and tone recalls Romans 12, "Do not be conformed to this world, but be transformed . . ."

The *Upper Room on Main Street* is a collection of 20 sermons, taking its title from the third sermon in the book. The title seems to be from Arnold Toynbee, to whom Dr. Walker refers in the second volume, *Power to Manage Yourself,* saying (page 96) that "Toynbee notes our need for 'withdrawal' and 'return,' for an Upper Room on Main Street." This dual theme is developed in the sermon of that name, based Jesus' words, "Come unto me," a "Go ye therefore," and applied w wisdom and helpfulness to the besett modern difficulty of crowding life w activity and crowding out the inactiv that is essential for the deeper life Faith. The 20 sermons in the volu are divided into five groups, with f in each group. The group headings "You and I and God," "Contempor Tides," "Concerning Ourselves," "G ting Along at Home" and "Randor Here is preaching that is provocati strong, often eloquent. The languag always simple, always clear. Those w know the pains of writing will recogn the marks of painstaking discipline.

Power to Manage Yourself is divid into nine chapters and deals with h riers of the mind and spirit that bl personal growth and with major ass or qualities that are essential to s fulfillment. Sample chapter titles "Your Responsibility for You," "(Rid of Your Guilt," "Nobody Needs Be Nobody," "You Can Worry Wise and "Get Off the Fence." Here, as the volume of sermons, the author de vigorously and soundly with life. T treatment is life-centered, not doctri centered; but sturdy adherence to fu damental truths about life is continua felt. The chapters are always releva provocative and demanding, and, af the factors of demand have been del eated, always encouraging. This viewer feels that this is the kind writing that represents the next bac needed step in advance in the mode printing world, after the present exce of cheer-up glibness and pep-talk p losophy spends itself.—*William Jan sen, First Presbyterian, Normal, Ill.*

SPIRITUAL LIFE IN THE NEW TEST MENT. *By G. Ernest Thomas. 160 pag Revell, $2.00.* This book offers a discu sion of religious practices of the ear church and suggests the significance these practices for modern life. Usi the New Testament as his source information, the author deals with t following subjects in their respecti chapters: church attendance and wo ship, family religion, Scripture readi grace at meals, prayer, witnessi stewardship, service, daily work a fellowship.

Dr. Thomas writes in a simpl straightforward manner. He uses ane dote freely. His plan of writing is swing back and forth from Scriptu passages to the needs of modern lif There are several good paragraphs c faith healing, of which the followi sentence is a summary: "The write of the New Testament were not co cerned with physical health as a fin end in life."

One fact was not sufficiently brou forth, namely, that the spiritual life the early church was utterly depende for its survival and vigor upon beli Without the beliefs held by the fir Christians, especially as they centere in Jesus Christ, there would have bee no spiritual life and no New Testamen A chapter at the beginning of the boo

Westminster Press

Entrusted with the Gospel

By DAVID A. MacLENNAN. Here are the famous *Warrack Lectures on Preaching* given by the author at the Universities of Glasgow and Aberdeen in 1955. Emphasizing that good preaching is doctrinal preaching applied to life, this book will assist pastors of all denominations to prepare sermons that will minister to the anxiety, insecurity, loneliness and frustration that beset our times. $2.00

Guests of God

Meditations for the Lord's Supper

By JOHN FREDERICK JANSEN. This unusual collection of short sermons for the Communion Service of Protestant churches deals with a refreshing variety of themes. The Lord's grace, the communion of saints, self-examination, and other subjects related to the Communion Service are tied in with the passion story and resurrection. $2.00

God's Word to His People

By CHARLES DUELL KEAN. An important new book which shows how God's word ordains the role of man in history at all times and in all situations. It discusses the historical development of the religious state in the Old Testament and the development in Christ of the older Jewish idea of Israel as the Holy Nation. $3.50

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his effect would have left no doubt he reader's mind at this point.
n considering modern life, the au- r takes a dim view of its religious erest and vitality, and disregards the ning to religion found among us to- r. The following sentence is, in fact, n to question: "There is a growing dency in modern literature and art scorn the concept of man as a son of Living God, and to replace it with idea that man is an animal or a chine." On the contrary, recent lit- ture indicates a deeper probing on part of contemporary writers into soul of man, his struggle with evil, d his search for God.

This book is not an academic study, d therefore does not call upon the dings of scholars in the field. But as tudy of spiritual life among the first ristians, revealed by the New Testa- nt, and what that has to teach us lay, it is a work well done.—*John J. nting, Jr., Methodist Church, New- k, Del.*

THE YEARS OF OUR LORD. *By Charles . Crowe. 155 pages. Abingdon, $2.50.* these 17 sermons on the life of rist, Charles M. Crowe, minister of e Wilmette Parish Methodist Church suburban Chicago, is squarely on nter. Each chapter is a sermon, and ch sermon is based on an incident in e life of Jesus. Their order in the book basically chronological from "A ild Is Born" through "The Hope of e World." Furthermore, the outline each sermon-chapter is clearly mani- st, with each of the three (usually), four, or five points indicated by a oman numeral and italicized first ntence.

Within this framework Dr. Crowe states most of the basic affirmations the Christian faith, applying them ith cogency and relevance to the issues our times—and all times. He brings e reader good things from many urces, and insights of his own in emorable phrase. The only sentences hich I marked with question marks re in one paragraph on miracles (p. 3), "He puts the powers of heaven at ur disposal," and "We stand free and rong in the serene knowledge that od is on our side." But these sound tter in context than out of it. His in- rpretations are down the middle. Lay- en will find his exposition intelligent nd satisfying. Ministers will be stimu- ted both in their preaching and in eir own faith. It is altogether edifying ading.—*Paul Hunter Beckelhymer, hristian Church, Hiram, Ohio.*

HOW TO PREACH TO PEOPLE'S NEEDS. *y Edgar N. Jackson. 191 pages. Ab- gdon, $2.75.* Preachers of the gospel re concerned with using as one of their ols the contributions of modern psy- ology and its rediscovery of basic ible insights. This new book by Edgar . Jackson, pastor of Mamaroneck ethodist Church, Mamaroneck, N. ., could serve as an introduction and ide in this area of work.

This book provides a background to help the preacher make his preaching and his personal counseling relevant. The author encourages a healthy emphasis upon the love of God, recognizing the destructive forces at work in that preaching which stimulates fears and creates feelings of guilt.

We live life at the level of feeling. The important thing is, "How do I feel about my situation?" Mr. Jackson shows that the effective preacher is able to work at this level of living. He helps the preacher deal with such feelings as guilt, fear, sorrow, insecurity, loneliness and defeat.

This is not a book on the theory of preaching. Its basic assumptions are illustrated in practical preaching situations with actual preaching materials taken from the author's own preaching and the preaching of other experienced men. It also shows how preaching and the pastoral ministry complement each other, and concludes with a list of very helpful books in this area of ministry.

However, the book fails to point clearly to the fact that the preacher cannot deal with deep-seated problems simply on an intellectual level. For example, a preacher cannot deal effectively with feelings of fear simply by giving advice or by offering three simple rules to follow, any more than he can deal with emotional needs in the area of sex by passing out books which deal in this area on an intellectual level. The book also fails to remind the preacher that people's needs include that area of responsible living involving what is sometimes referred to as "the social gospel."—*Edward W. Norman, Methodist, Tarpon Springs, Fla.*

DEVOTIONS AND PRAYERS OF MARTIN LUTHER. *Selected and translated by Andrew Kosten. 111 pages. Baker, $1.50.* In compiling this excellent collection of 52 prayers and meditations, some of which are here put into English for the first time, Dr. Kosten has with very good effect "used liberty as a translator in making Luther speak English." Typical is the prayer reprinted below, which follows a rich devotion on the importance of humility.

> Lord God, thou hast placed me in thy church. Thou knowest how unsuitable I am. Were it not for thy guidance I would long since have brought everything to destruction. I wish to give my heart and mouth to thy service. I desire to teach thy people, and long to be taught thy word. Use me as thy workman, dear Lord. Do not forsake me; for if I am alone I shall bring all to nought. Amen.
>
> —T.A.G.

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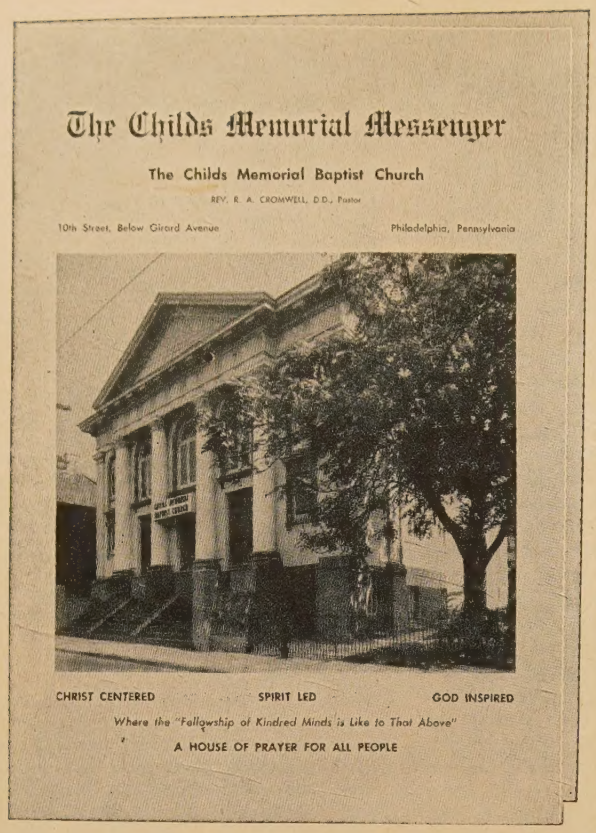
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